

THE CORRESPONDENT.

MAGNA EST VERITAS ET PREVALEBIT.

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CORRESPONDENCE.

THE GOD OF THE CHRISTIANS.

Continued from page 308.

Time will not allow me at present to give you a description of the inhuman barbarity with which Christian slave dealers treat the poor natives of Africa; nor permit me to notice in a particular manner the brutality exercised by despots over their vassals. Suffice it to say, that all kinds of capricious lust, inhuman treatment, and cruel torture, is practised both on the young and the innocent, the old and the infirm; and, however extraordinary it is, all this monstrous wickedness is committed under the eye of this infinitely powerful and good god of the Christians! I do not mean to insinuate that he actually desires men to do bad actions; yet he has given them the nature and the power to do so, and has also placed all kinds of incitements in their way, as it were to stimulate their nature; while he himself lurks in the back ground, secure and unseen, like the incendiary who rejoices because he is at a great distance from the calamity which he has raised.

The disease, and trouble, and harrowing up of feelings which accompany the dissolution of man are most serious evils. If all men were to drop out of existence without these attending evils, then there would be some reason for the Christians to extol the power and goodness of their god. But instead of this, thousands have many weeks and months of weary days, and tiresome nights, before the disease worn carcase is relieved of pain by the tardy messenger of death.

When we see the father and sole support of a family lying on a death bed; his wife, the friend of his bosom, and his little children, the pledges of their conjugal love, gathered around him, to witness with sorrow his sufferings; his emaciated body; his pale countenance; his quivering lips; his sunk and glazed eyes—all denoting his approaching dissolution—let us consider for a moment the feelings of the tender hearted mother, who is on the point of being separated for ever from the man whom she loved above all things on earth: she sees, with horror, herself and her little ones, who were the delight of her husband, scattered upon a merciless world. The feelings of the dying man, if he be yet sensible, must also be harrowed up to the highest pitch, when he thinks on being torn for ever from his wife and helpless children. When he casts his dim eyes around, and perceives his family all bathed in tears, may he not reasonably think that there is evil in this world, and that the deity is callous to the sufferings and feelings of himself and family; or that this deity can-

not give relief? This is no fiction. Such things take place every day; and yet the Christians maintain that their god, who they say has produced this misery, and regulates all its effects, is a being infinitely good and infinitely powerful. Is there a human being who could look on such distress, wretchedness, and sorrow, and not wish that he had the power to grant relief?

I am aware it may be argued that the goodness of the deity is manifested by his having conferred on us the finer feelings and qualities of our nature. But to this I would answer, that his want of power and goodness is also manifested by the evil and misery which is produced, without which our finer feelings and qualities would not be called into action. To say that the deity has permitted distress and misery that our benevolent feelings might be called into action, is tacitly acknowledging that he either wanted the power or the goodness to produce things in such a happy state that benevolence would have nothing to do. But it would appear that, since so much misery was conjured up, this quality of benevolence was given to man to enable him to soften the evils which the deity had produced. Better, far better, to have wanted both the evil and fine feelings which it brings into operation; because these feelings themselves are often the source of much uneasiness, particularly to those who possess them in the highest degree; and they never exist unless preceded and stimulated by evil.

I know it is said by Christians that our sufferings are only just chastisements for our bad habits and actions. But are not our habits and actions the consequences of the propensities and passions which the deity has bestowed upon us? As well might he punish us for walking on our legs as for yielding to the propensities of our nature. It may truly be said that Christians behave to their god like abject slaves towards a despot. They flatter, adore, and pretend to ascribe to him every transient good that happens in the world; but they dare not impute the smallest evil to him, although they firmly believe that he is the author of every thing in existence.

It is also said by Christians that their deity is possessed of infinite knowledge, as well as of infinite power and goodness. If so, he must certainly have known, long before he called things into existence, that evil would arise from the plan which he had designed; and, if possessed of infinite power and goodness, he could not have done otherwise than have prevented this evil. When he was hatching the materials for the universe, why did he not bring forth such matter as would produce universal and unmixed good?

If we had been taught to believe that this world was made, and is regulated, by some being *inferior* to the deity, and that the evils which appear in it arose from the bungling of the artificer, we should have no hesitation in pronouncing it an evil world, indeed. We should then have wished that the deity had condescended to take the trouble of making it himself; because we should have expected him, with his infinite perfections, to have produced it without any mixture of evil. But since we are taught to believe that the world is the immediate production of this perfect god, why do we twist our reasoning powers to exculpate him from being the author of the evil in it? In my opinion, if fault can be found with

the *works* which manifest the character of any being, it is certainly possible that there may be faults in that being himself.

Before men attempt to advocate the infinite power and goodness of the deity, let them visit the hospitals and sick beds of the distressed. Then their ears will be filled with the groans of human beings in the agonies of distress—many of them praying for death to relieve them from their sufferings and misery. Let these men also visit the asylum of the lunatic: there they will see the misery of the mind in all its shades and degrees—a misery frequently as painful as the sufferings of the body. Could any reasonable man, after contemplating these abodes of suffering, believe that the deity is infinitely powerful and infinitely good? Such scenes of horror would call forth sympathy, and a wish to give relief, from the heart of every one whose feelings and power were not formed like those of the god of the Christians.

It is no argument in defence of the infinite power and goodness of the deity to say that in a *future* life he intends to give redress for all the evils in this. It is only, at best, an assertion of the Christians, which they have advanced because they are ashamed that so much evil can exist in a world produced and governed, as they say, by a god possessed of infinite perfections. Let us suppose for a moment that there is to be a future life of felicity; still there have been evils in existence which his godship would not, or could not, prevent.

On the whole, it may reasonably be concluded, that the god of the Christians either has not the power or the will to prevent evil. If he has the will, and not the power, then must he be the most unhappy of all beings in existence, to see so much evil passing before him without his being able to prevent it. If he has the power, and not the will, then is he the most malevolent of all beings, when he can look with indifference on so much evil, without giving himself any concern about it. And if he had not the knowledge to foresee, nor the will nor the power to prevent evil, yet produced it, he must be a strange being, indeed! and governed by a fatality over which he has as little control as a man has over his own destiny.

JUVINUS.

GEOLOGY.

Mr. Editor—Various are the causes assigned for the gradual decrease of the waters from the surface of the earth. Modern geologists are of opinion that the water has been several hundred feet higher in the ocean than it now is; and the appearances of the mountains justify that idea. This, however, applies alone to the *northern* latitudes, as no person of science has given us any account of the appearances in the *southern* latitudes. Some impute the decrease of the water to evaporation; some to the great use of distilled spirits; some to the growth of animals, vegetables, and minerals; some to the wearing away of the beds of the ocean, and Mr. Symmes to its running into the centre of the earth. I will undertake to account for it in a different way, viz.: that the quantity of liquids in our world are at all times the same; and that they only change place. When Columbus proposed sailing west in search of a new continent, he was of opinion that there must be land west of Europe and east

of Asia, to keep a balance between land and water; which turned out according to his calculations. If there is an *equatorial* balance always maintained, why not also a *polar* balance?

At present, the sun is eight days longer north of the equator than south of it in each year, and it is a well known fact that the air is vastly colder at the south than at the north pole.

On examining the various maps of the earth, I find at least three times the quantity of land north of the equator to what there is south of it. South America and Africa are about equally balanced, which leaves New Holland to sustain the balance of Asia, Europe, and North America.

Consequently, a gradual *increase* of weight at the south pole must solve this question, caused by a constant congelation of all the rains or snows carried there by winds, which lie on land and effect this balance, and which will not melt until the sun performs its opposite circle.

A few years since, I had a fine view of a partial lunar eclipse by the *southern* link of the earth. The shadow of the earth at the middle of the eclipse was very circular, which shows that the present state of the south pole is very different from the north.

The *eternal* changes of matter may be accounted for in a more rational manner than by Noah's flood or Symmes's hole.

ARBOREUM.

HOHENLOHISM.

Mr. Editor—Some considerable time ago, (as you will perceive by the mention of persons who are since dead,) a friend put into my hands the following letter, ridiculing a shameful superstitious fraud which was practised at that time in Washington City. I know not whether it would or would not suit the gravity or philosophic character of the *Correspondent*. I copy and transmit it to you. Do with it what you please; but I really think that such a scandalous imposition, and its unprincipled actors and abettors, deserve to be exposed to the derision of mankind in the most pointed manner, as being disgraceful to common sense, to the nation, and to the age in which we live!

I. G.

(COPY.)

To my friend, the Rev. Mr. Kohlman, of White Marsh, Prince George County, Maryland, and the nameless Father Confessor at Washington City.

Fellow Laborers—It is with singular satisfaction I see, through the medium of your heavenly enlightened newspapers, and also by the immediate communications which I have established with the powers, (not of this world,) that the miracle we agreed to work took so wonderfully well with the pious and holy devotees of America. Too much praise cannot be bestowed on the indefatigable exertions of our friend Mr. Carter, the *enlightened* editor of the *New York Statesman*: I hope his zeal hath been rewarded by a numerous addition to his list of subscribers. Make every effort in his behalf to further his interest; for his piety, truth, and wisdom, in this matter, demand pecuniary encouragement. It is to be lamented that he did not say, in the account of the affair, that a grand procession took place in Washington; that the divine host was carried

in triumph through the streets, attended by all the heads of departments, both houses of congress, chaplains, sergeants at arms, doorkeepers, and all! appropriately dressed for so holy a purpose, to St. Patrick's church, where high mass was performed with all due solemnity, and a grand *te deum* chaunted. Let him insert this in his next account; you know it is equally *true* with what he has already published.

It is delightful to find that Mrs. Mattingly has come to her speech and appetite, particularly that she was shaking hands with every body, and that she grins and laughs so heartily. Indeed, it is quite a skittish business, and I assure you we all here, who are in the secret, laugh equally hearty with the restored lady. What can we do to requite holy Tom Carberry for appearing so conspicuous, and letting his respectable name (thus made more respectable) be used on this occasion, so necessary to the furtherance of the cause of religion? I shall apply to his holiness to have him canonized, and I beg that, in your future communications with him, you will address him by the name of "Saint Thomas Carberry of the Washington Holy Miracle;" it will give additional dignity and veneration to the mayoralty of the city. His brother, Father Joseph; that is, our "partner Joe," of the Society of Jesus; his sister, the nun of Mount Carmel, of the order of Theresa, in Charles county, Maryland; and a pair of other single sisters who reside with St. Thomas, the divine! the wise! the incomparable and holy mayor! all are deserving of gratitude, admiration, and prayers; and are, indeed, entitled to a share of any profits that may arise from our joint exertions in this holy struggle against the enemies of the church, and the unbelievers and infidels of the age. But, my dear Kohlman, I am sorry you said that the masses, the fastings, the nine days litany of the sacred name of Jesus; that the holy communion was administered by yourself at Georgetown college; and that all these sacrifices, confessions, and devotions were for the *sole object* of curing sick persons. You should not have said *sole object*, but made it a secondary one to that of worshipping the divine majesty, which, it should have been insisted, was the primary intention; whereas you insinuated that the devotions were no more than fees to induce God to act as a hired physician or surgeon. My friend, beware of such indiscreet expressions in future, for it looks too much like showing a *split hoof*; which, you know, we must by all means avoid. You'll particularly give my thanks to our dear friends, the ecclesiastic of high rank in the catholic church, residing in Baltimore; to the Rev. Stephen Debrieson; to the Rev. Mr. Matthews, rector of St. Patrick's church, Washington City; and to the (unnamed) more than ten respectable persons who were present when Mrs. Mattingly, being literally at the point of death, was, by the administration of the adorable sacrament, and the help of my prayers, instantly restored to perfect health. My regards are particularly due to our dear and industrious friend and helpmate, Mr. Carter;—I can never mention him too often;—also to our pious brother Lewis Wilcocks, Esq. of New York; and to the one thousand visitors of Mrs. Mattingly on the first day of her recovery, and the two thousand on the second. Cannot you, with the aid of so many adherents, and the fame of the miraculous cure, contrive to raise a holy subscription of 100 or 150,000 dollars, to be applied to pious purposes?

I think a job of this nature would tell well. Refuse to write to me in future in behalf of any one needing my prayers, unless they come down handsomely with donations in aid of the church.

Would ye think it, my dear coadjutors ! I was really applied to, some time since, by some foolish people, for the help of my prayers in favor of that Spanish rebel Riego ; that notorious enemy to God and the church. My conscience would not allow me to intercede for such a fellow ; so bitter a foe to the king of Spain. How could I address the Virgin in such a cause, when, perhaps, at that moment she was decorated in that blessed and magnificent petticoat, superbly embroidered, the Christian handy work of the adored Ferdinand.

I know it will give you pleasure to be informed that I am highly honored and esteemed by all the monarchs of Europe. I have received letters of congratulation from Alexander the Deliverer ; from Louis the Desired ; from Ferdinand the Adored ; from that pink of honor, loyalty, and gratitude, Charles Jean, of Sweden ; and also from the best of kings, that pattern of chastity, temperance, generosity, charity, and benevolence, George the Fourth of Great Britain.

Let your letters upon real business be conveyed by special and confidential messengers. Be sure to send an accurate account of all monies collected ; and let the division be fairly made amongst us, according to rank and services.

May God preserve you a thousand years.

HIOHENLOHE.

DIALOGUE BETWEEN EPICTETUS AND HIS SON.

Mr. Editor—By inserting the following dialogue, between the Greek philosopher Epictetus and his son, you will oblige a number of the subscribers to the *Correspondent.*

ZENO.

Epictetus. I feel death fast approaching. I have not many minutes to live. You may retain a pleasing remembrance of me, my son, for I have employed my time and all the talents I possessed in trying to improve the world and in endeavoring to diminish the extent of human suffering. I expect, however, that you will not dishonor my memory by giving vent to useless tears and lamentations. I expect you will follow the path I have traced out, and lend your assistance towards banishing vice and misery from the world by enlightening the multitude. I die contented, and with feelings of satisfaction, when I think my means of doing good will not be ended by my death ; as I shall leave behind me, in the person of my son, a willing and sincere agent in the great and good cause of exterminating ignorance, and in teaching people to exert their understanding and to think and judge for themselves. Let me hear you declare that your sole aim will be to ameliorate, by dispelling ignorance, the condition of mankind.

Son. You may be happy my honored father ; for, rest assured, after the noble example you have given me, I shall think no other pursuit worthy of my attention and time. But you seem to have no apprehensions at the approach of death ; do you feel no regret at quitting all sensations ?

E. Wherefore should I feel regret at a circumstance beyond all human control? Could I avert it by regret, there would be some reason for regretting, and I should make no scruple to use those means of prolonging my stay here, since I might still employ myself usefully for my fellow creatures. But as I have no control over the event, I suffer no whining to disturb my last few hours of existence. But let me ask you, wherefore should I feel any apprehensions at dying?

Son. Because it appears to me, that you are on the brink either of total annihilation, or you are on the eve of a new state of existence. It is the total ignorance of what is going to happen to you that should raise the feelings of apprehension.

E. If I am, as you say, in total ignorance upon this subject, there is not the shadow of reason for alarm, for no alarm will dispel that ignorance. What is death, my son? Wherefore should the death of a man cause more anxiety than the death of any of the other less intelligent animals? All the knowledge that we can gather from experience, regarding death, is, that we are deprived of all sensation. Now without sensation what have we to fear? Death can only act in three different ways. I must either have a continuation of sensation which I have already experienced in this life; or, I must be deprived of sensation altogether; or lastly, I must have other and new sensations. Now, if I am to have a continuation of the sensations of this life, I am not in ignorance concerning what they will be. By being able to appreciate them, I need not feel any alarm, since, by possessing such sensations, my life will be merely in a state of prolongation. If, as in the second case, I am totally deprived of sensation, what have I to apprehend? Nothing can happen to me that can be of consequence, since I shall no longer possess the capability of feeling, and therefore pleasure or pain will be equally negative in their efforts upon me. If, as in the last case, I have other sensations given to me, perfectly different from any of those I have hitherto experienced, I am again relieved from all apprehensions; because, to feel those new sensations, I must be remodelled, must become a different creature altogether. Why then should I feel any apprehensions for entering into a state of which I cannot have the remotest idea.

Son. Your reasons are unanswerable. To the philosopher, death has no more terror than his nightly slumbers. But this new sect of religionists who have come out of Palestine, and who preach a continuation of existence after death, seem to think that the present sensations will also continue, and that it is through their medium that punishment will be inflicted for bad conduct here.

E. What! is there any sect of people from Judea reviving the superstitions and fables of the poets?

Son. You have always taught me that the word *virtue* had no meaning attached to it, without it meant a course of actions beneficial to mankind, in extending the general happiness, by pointing out the paths that lead to the pleasurable sensations, and by teaching others to avoid the roads that conduct to the painful sensations. But this new sect from Palestine makes virtue consist in very useless and, I might add, mischievous actions. In fact, it is quite of a new species that I never have heard of before.

E. Do these people inculcate doctrines that do not tend to promote human happiness? What is this new sect?

Son. It is composed of Jews who sell rags and love charms, and who were notorious at Kome for passing base money.

E. Do they teach virtue by the same rule as that by which they weigh their money.

Son. They do not make virtue to consist of a train of actions useful to promote human happiness; they place it in circumcising themselves; and they say you cannot be a good man unless you are dipped in or sprinkled with water, by one of their priests, who repeats certain magical words over you, as "I put you in the water in the name of the Father, of the Son, and of the Holy Ghost." But even upon this point they are not agreed. They have partly divided into Circumcisers and Water Sprinklers: some say cutting off the foreskin makes the party a virtuous character; others say there is no need to perform this operation. One party affirms water to be absolutely essential to form the good man; the others ridicule this, and say it is of no consequence. But they all agree upon one point; they unanimously preach that we must give *them* money.

E. The ceremonies you have been telling me only merit laughter and contempt. But wherefore do they require money? Do they perform any labors that merit the reward? Do they ask for money in order to employ it in acts useful to society?

Son. Ah! my father, this sect makes a very different application of it. They apply it to purposes of self aggrandizement. Not only do they exact our contributions, but they require us to deliver up to them every thing we possess, even to the last obole.

E. Nay, do not joke with me, nor try to impose upon me. There is but one class of people in this society who act in this manner, and they are thieves by profession. Such people it is our duty to bring before the tribunals of justice. Has any person denounced this sect according to its deserts?

Son. Your questions make me smile! They do not call themselves thieves, but would rather compare themselves to merchants who give the finest commodity in the world for money, for they promise in exchange for it a never ending life. If, in bringing your wealth to them, you keep back only enough to subsist your wife and children with the commonest diet, they pretend to have the power to make you drop down dead instantly. By the influence of fear, they work so upon the timid and uneducated part of the people, that they are believed.

E. These people are worse than absurd, they are assassins to the peace of society—propagators of vice and misery.

To be continued.

Tomb.—A certain, and, I believe, the only asylum for mortals, from the tyranny and oppression of kings; and the depravity, hypocrisy, and intolerance of priests! When I pass by a burial place, I think I see engraved upon every tomb stone, "Come unto me, all ye that labor, and I will give you rest."

NEW YORK, SATURDAY, DECEMBER 22, 1827.

LECTURES DELIVERED AT THE FREE PRESS ASSOCIATION.

On the Inconsistencies, Absurdities, and Contradictions of the Bible. By the Secretary.

LECTURE TENTH.

Continued from page 331.

This predilection to embody every natural phenomenon gave birth to the thousands of deities which composed the pagan mythology, whether they were benevolent or malignant beings. In the fable of Jupiter and Leda, for instance, we have a striking example of this. The ancient poets expressed *rain* by saying that Jupiter descended in that form. Jupiter descending in a silvery shower implied the falling of snow; and, as the swan is a symbol of snow, on account of its delicate whiteness, it might be said by a poet that Jupiter descended in the form of a swan; which would imply a change of form into that of a swan. *Leda* is compounded of two words, which together mean the extreme end; and, being applied to the year, denotes the last month. Thus the descent of Jupiter on Leda becomes intelligible. It was in the month of December, the time of snow, that the king of the gods is said, in allegorical language, to have assumed the form of that bird, which was considered the symbol of whiteness. Jupiter, transformed into a swan, enjoyed Leda; or, according to other interpretations, Leda, transformed into a swan, was enjoyed by Jupiter. The produce was two eggs, from which came Castor and Pollux, who hunted on white horses; an emblem of the care which was taken, at the commencement of the snow, to drive in their stock of cattle, to prevent their being lost by the severity of the ensuing winter.

The story in the Bible about the sons of God visiting the daughters of men, and a race of giants, or mighty men, being the consequence of this intercourse, might have been easily explained on the same principles, had the narrator of that story not told it in a confused and obscure manner. There is sufficient, however, to show its true bearing, and that, like the allegories of the pagans, with whom they had intercourse, it was originally intended to signify an operation of certain principles of Nature acting on each other, and producing some striking result; and not that gods, or the sons of gods, actually assumed the form of men, and cohabited with the females of our species. By adopting this mode of explanation, we shall be able to understand many other passages in the Bible, which, otherwise, would remain inexplicable; and reduce to its proper level all the allegorical and mystical language with which it teems.

Verse 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

When, in a recent lecture, I had occasion to depict the god of the Jews as I found him delineated in their own books, it was thought that I had drawn too vivid a picture. I was not surprised at this, because as very few even of those few who *read* the Bible permit themselves to *reflect* on it, they could not be otherwise than startled when the true character there given of him was presented to them in a moment of calm deliberation. But let those who thought me too severe peruse only the passage I have just read, and they will, I am persuaded, agree with me that it is impossible to represent deity in a more disgusting and horrible light than is there done. The almighty maker of heaven and earth; who can control the hearts of men as he pleases; who is described as not wishing to destroy the righteous with the wicked; as anxious that none shall perish, but that all should turn to him and live—this kind, beneficent, and all powerful being, rather than turn the creatures he had formed from their wicked course and make them virtuous, which he could have done by a single word, gives way to the most malignant feelings—*repents* that he had made man—is *grieved in his heart* for having done so; and, rather than utter that single word, which would have made them in a moment every thing he could wish, resolves, in the bitterness of his heart, to *destroy man* from the face of the earth. But this is not all: the being whom priests are constantly extolling for his *justice*, as well as his *mercy*, is represented in this same sacred book as not content with destroying man, the real offender, but is made in his fury to doom the “beasts of the field, and the creeping thing, and the fowls of the air,” who are not even said to have offended him, to the same dreadful fate! Can words be found in any language to exhibit in its genuine colors a conduct so monstrously unjust?

Is it in this display of destructive abandonment that we are to discover the exalted character of God? Is it in consigning the care of the universe to a being so changeable and imperfect that we are to find that sublime exhibition of perfection which is said to be given of deity in the scriptures? Is it in God saying that he saw the wickedness of man had become great on the earth (which implies that he was not aware of this result before he created him) that we are to discover proofs of omniscience? Can any one believe that an all perfect being can repent? If he can, what then becomes of his most essential attribute—immutability? Will any one believe that the munificent ruler of Nature, who holds in his hands the destinies of universal existence, could repent—could be grieved at his heart for his former conduct? Where is the use of telling us in the Bible that God “is not the son of man to repent,” while they make him in this instance to say, no less than twice, that he *repented he had made man*? How can it be believed that holiness itself could feel compunction? Is not this at once annihilating the infinity of divine perfections, and reducing the character of Jehovah to a level with the most feeble and degraded of the human race?

The fact is, the Jews, this chosen race, so highly favored by heaven, were infinitely more ignorant of the principles of theism than any of the most savage nations that then existed. If they worshipped but one god, he was so vicious, imperfect, cruel, ferocious, and vindictive in his character, that they would have been better without any object of worship.

In that case, the bloody murders which the Jewish nation committed, under the sanction of divine authority, would never have stained the annals of the world.

We shall, perhaps, be accused in this instance, as we have frequently been before, of perverting the scriptures. We shall be told that the word *repent*, as applied to deity, is only a *figurative expression*, used in this case merely to denote the displeasure of God against sin. But what authority is there for this interpretation? Not, surely, Bible authority; for the same expression is used in other parts of that book, in the precise sense we have used it; that is, indicative of God having sorrow—of regretting that he had done so and so, and resolving, as the consequence of that regret and that sorrow, to pursue a different course. When the writer of the Pentateuch tells us that God bade Jacob go down into Egypt, and *promised* that he would certainly bring him up again,—but he never returned alive,—was not this changing his views respecting that patriarch? Huldah the prophet promised king Joseph, in the words of the Lord, that he should die in peace; yet he died in war! What was this but departing from a previous resolution? When Hezekiah was sick, Isaiah told him that he should surely die and not live. But the prophet having informed him how good the king had been, he so prevailed on the Lord, that he promised him by Isaiah fifteen years longer life. Is not this another instance of the Lord's departing from a previous purpose—changing his mind—or repenting? In fact, God is said by Jeremiah to have repented so often, that he acknowledged he was tired of repenting. The words are, (c. 15, v. 6,) "I am weary with repenting."

But there are texts which go farther, and represent God not only falsifying his word, but his oaths. To the Jews he said, (Numbers, 14th, 30 and 34,) "Ye shall *not* come into the land, concerning which I *swear* to make you dwell; and ye shall know my *breach of promise*." In the beginning of the 89th psalm, the promises of God to David, by *covenant* and by *oath*, are largely set forth; and, in the end of it, David complains of God's *breach*, both of his *covenant* and his *oath*. "Thou hast made void the covenant of thy servant: Lord, where are thy former loving kindnesses which thou *scearest to David in thy truth*?" Jeremiah prophesied king Zedekiah should die in peace; and yet the poor king had his sons slain before him; his eyes then put out, himself bound in chains, and confined to a prison, where he died. What were all these violations of covenants and of oaths, but a change of mind—a grieving—a repenting on the part of the Lord; and for the precise same wanton and barbarous purpose that he repented when he resolved to destroy man from the earth. If we are not to use the term *repenting*, by what name are we to call the changes in Jehovah's mind which produced such terrible and afflicting calamities?

The remaining part of the 5th chapter of Genesis is taken up with statements respecting the disgust which God exhibited as to his own works. He complains of the earth being "filled with violence," although he might have prevented this with the same ease that he uttered the complaint. He says that "all flesh had corrupted his way," when it was in his power, and without any effort, to have made men incapable of a corrupt or immoral act. In short, the language he uses to denote the general depra-

vity implies that all he had done; his giving existence to the universe, to man, to beasts, and the establishment of that order which he had pronounced "all very good," were defective, inadequate to the ends which he intended, and totally useless. Instead of endeavoring to remedy these evils by means which it might have been expected a wise, a merciful, and omnipotent being would have employed, he gives way to the worst of passions; he yields to the most angry feelings. Revenge for the disappointment he had met with brings on a fit of fury; and, in the height of its operation, he pronounces the tremendous malediction of utterly destroying the earth, and every living thing upon it. "And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them: and behold I will destroy them with the earth."

Having pronounced this very merciful decree, so characteristic of the god of the Jews as well as of the Christians, he proceeds to give Noah (whom for reasons not explained he had determined to preserve with his family) instructions about building a vessel in which he would be safe while he, the Lord, was engaged in carrying his wrathful intentions into execution. "And behold, (says he, emphatically,) I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die." A flood, or universal deluge, was thus resolved on by eternal wisdom as the only means by which he could pacify his indignation, and obliterate the errors of his former designs! 361.

MISCELLANEOUS.

BIBLE CONTRADICTIONS.

Continued from page 317.

- | | |
|---|---|
| David took 700 horsemen. 2 Sam. viii. 4. | David took 7000 horsemen. 1 Chron. xviii. 4. |
| Forty thousand horsemen. 2 Sam. x. 8. | Forty thousand footmen. 1 Chron. xix. 8. |
| Bathsheba the daughter of Eliam. 2 Sam. xi. 3. | The daughter of Amiel. 1 Chron. iii. 5. |
| Joab's number 800,000 and 50,000. 2 Sam. xxiv. 9. | Joab's number 1,100,000 and 470,000. 1 Chron. xi. |
| Shall seven years famine come. 2 Sam. xxiv. 13. | Shall three years famine come. 1 Chron. xxi. 12. |
| Nor day nor night. Isa. lxiii. 11. | No night there. Rev. xxi. 25. |
| There is no God. Isa. xlv. 14. | I am the Lord thy God. Isa. xlv. 21. |
| One of a city and two of a tribe. Jer. iii. 14. | Twelve thousand of a tribe. Rev. vii. 4. |
| Take a wife of fornication. Hos. i. 2. | Fly fornication. 1 Cor. vi. 18. |
| Israel shall be ashamed. Hos. x. 6. | My people shall never be ashamed. Joel ii. 26. |

Jacob begat Joseph. Matt. i. 16.

Jesus began not to preach before John was in prison. Matt. iv. 12.

Peter called by the sea side. Matt. iv. 18.

Preached on the mount. Mat. v. 1.

Let men see your good works. Matt. v. 16.

If thine eye offend thee pull it out. Matt. v. 29.

Resist not evil. Matt. v. 39.

Judge not. Matt. vii. 1.

Go not in the way of the Gentiles. Matt. x. 5.

Take no staves. Matt. x. 9, 10.

This is Elias. Matt. xi. 14.

Then began he to upbraid. Matt. xi. 20.

A woman, a Canaanite. Matt. xv. 22.

After six days. Matt. xvii. 1.

Behold two blind men. Matt. xx. 30.

Call no man father. Matt. xxiii. 9.

Prepared from the beginning. Matt. xxv. 24.

Two days before the passover. Matt. xxvi. 1.

Spoken by Jeremiah. Matt. xxvii. 9.

The thieves. Matt. xxvii. 44.

Crucified the third hour. Mark. xv. 25.

They came to the sepulchre at sunrise. Mark xvi. 2.

One young man sitting on the right side. Mark xvi. 5.

Salute no man. Luke x. 4.

Blessed the eyes that see what you see. Luke x. 23.

Beginning from Jerusalem. Luke xxiv. 47.

I take no man's testimony. John v. 34.

I bear no record of myself. John v. 31.

Joseph the son of Eli. Luke ii. 23.

Preached to Nicodemus before John. iii. 22.

Called in Jesus's lodgings. John i. 39, 40, &c.

In the plain. Luke vi. 17.

Let them not see it. Matt. vi. 1.

No man hateth his own flesh. Eph. v. 29.

Resist the devil. James iv. 7.

Thou shall judge. 1 Cor. vi. 2.

Go teach all nations. Matt. xxviii. 19.

Take nothing save a staff. Mark vi. 8.

I am not Elias. John i. 21.

He upbraided none. James i. 5.

A Syrophoenician, a Greek. Mark vii. 26.

About eight days after. Luke ix. 23.

One blind man. Luke xviii. 35.

I write to you fathers. 1 John ii. 13.

I go to prepare. John xiv. 2.

Six days before the passover. John xii. 1.

Spoken by Zachariah. Zach. xi. 13.

One thief. Luke xxiii. 39.

The sixth hour and darkness, &c. Luke xxiii. 44.

While it was yet dark. John xx. 1.

Two angels, one at the head and the other at the feet. John x. 12.

Salute Urbane. Rom. xvi. 9.

Blessed they that have not seen. John xx. 29.

Began from Galilee. Acts x. 37.

You are my witnesses. John xv. 27.

I bear record of myself. John viii. 14.

- Labor not for meat that perishes. John vi. 27.
- Moses gave not that bread. John vi. 32.
- The world cannot hate you. John vii. 7.
- I and my father are one. John x. 50.
- Lay down my life for my friends. John xv. 13.
- Not lawful for us to put any man to death. John xviii. 31.
- Touch me not. John xx. 17.
- 'Tis not for you to know the seasons. Acts i. 7.
- I go bound in spirit to Jerusalem. Acts xx. 22.
- God gave them up to vile affections. Rom. i. 26.
- Nothing can separate me from Christ. Rom. viii. 39.
- One esteems a day, &c. let every man, &c. Rom. xiv. 5.
- Epenetus the first of Achaia. Rom. xvi. 5.
- I write not these things to shame you. 1 Cor. iv. 14.
- Be ye not servants of men. 1 Cor. vii. 23.
- Bear one another's burdens. Gal. vi. 2.
- Women to pray and prophecy covered. 1 Cor. xi. 5.
- You are no more strangers. Eph. ii. 19.
- Let him that stole steal no more. Eph. iv. 28.
- The Lord is at hand. Phil. iv. 5.
- We shall be ever with the Lord. 1 Thess. iv. 17.
- Appointed that all men to die. Heb. ix. 27.
- They obtained the promise. Heb. xi. 33.
- Once more I shake heaven. Heb. xii. 26.
- All things are become new. Rev. xxi. 5.
- He that works must eat. 2 Thess. iii. 10.
- You did eat the same. 1 Cor. x. 3, 4.
- The world hateth you. John xv. 19.
- My father, greater than I. John xiv. 28.
- For his enemies. Rom. v. 10.
- We have a law, and by our law he ought to die. John xix. 7.
- Feel me. John xx. 27.
- Of times and seasons, brethren, I would not have you be ignorant. 1 Thess. v. 1.
- The spirit saith he shall not go. Acts xxi. 4.
- Lust of the flesh, &c. not of the Father. 1 John ii. 16.
- I wish myself cursed from him. Rom. ix. 3.
- Ye observe days, I am afraid of you. Gal. iv. 10, 11.
- Stephanas the first fruits of Achaia. 1 Cor. xvi. 15.
- I speak to shame you. 1 Cor. vi. 5.
- Servants obey your masters. Eph. vi. 5.
- Every man must bear his own burden. Gal. vi. 5.
- Let your women be silent. 1 Cor. xiv. 34.
- I beseech you as strangers. 1 Peter ii. 11.
- Let him that is unjust be unjust still. Rev. xxii. 11.
- Let no man deceive you, its not at hand. 2 Thes. ii. 2.
- Reign with him one thousand years. Rev. xx. 6.
- Enoch should not see death. Heb. xi. 5.
- They obtained not the promise. Heb. xi. 39.
- We receive a kingdom that cannot be shaken. Heb. xii. 28.
- No new thing. Eccles. i. 9.

To be continued.

Fame.—A term in general most barbarously misapplied. Murderers have been styled heroes, and conquerors gods. To immortalize *their* memory, mausoleums have been raised, the arts of invention ransacked, and the imagination of genius exhausted; while the *real benefactor* of mankind, cast during his mortal pilgrimage in an humble sphere, may, after death, continue to rot in an obscure, neglected grave, without any honorable memorial to preserve his name from oblivion; but it is time such unnatural prejudices and unjust distinctions should cease. Every generous spirit aspires to *fame*. It should be the virtuous study of philosophy to give to public gratitude a proper direction. Too long have genius and talents been prostituted at the footstool of power, to adulterate the crimes of *conquerors* and *kings*. A brighter example is due. Let us *justly* bestow the meed of fame. Let us strew choicest flowers over the tombs of virtue; let us venerate, with affectionate gratitude, the shades of those *true heroes*, who, during life, had virtue to resist, and fortitude to endure, the fiercest malice of *tyrannic* power. Let us consecrate to immortality the memory of all those patriots who have suffered and bled for the cause of freedom.

Priests.—"In every country, and in every age, the priest has been hostile to liberty: he is always in alliance with the despot, abetting his abuses in return for protection to his own. It is easier to acquire wealth and power by this combination than by deserving them."—*Jefferson*.

TO OUR PATRONS.

As the second volume, which will complete the first year of the *Correspondent*, is drawing to a close, we think it necessary to call the attention of our subscribers to the conditions on which we commenced the publication, namely: that those residing in the country should pay one year (\$3) *in advance*, besides postage; and those residing in town, six months *in advance*. These terms, we regret to say, have, in several instances, not been complied with as to the current year, which renders it necessary that we should *discontinue* sending the paper, not only to those who are now in arrear, but to those who may not in future conform to the original conditions.

We should hope that no one has subscribed to the *Correspondent* but such as wished to give it *vital support*; and, as we have neither ecclesiastical treasures nor benefices on which to draw, we trust that every well-wisher to the cause will be prompt in affording us that aid which is so essential to the permanency of the establishment. Our own personal labors have as yet been gratuitous; but, judging from the great interest felt for our success, and relying on the exertions of the friends of liberal principles to extend the circulation of the *Correspondent*, we have no doubt that we shall be ultimately remunerated. Meanwhile, if *city* subscribers were to pay their subscriptions for one year *at our office*, it would save the expense of collecting, materially promote the prosperity of the concern, and greatly facilitate our labors.

We have a variety of interesting pieces on file, with which we intend to commence our third volume; among which are, "the important Examination of the Scriptures, by Lord Bolingbroke," (originally written in French;) "the Doubts of the Infidels;" "the God of the Jews, or Jehovah Unveiled;" "Watson Refuted," by the author of "the Origin of Christianity, or Truth drawn from Fables;" "the Life of David," &c. And should our encouragement be equal to what we think we are warranted to anticipate, it is our intention to print the *Correspondent* on a finer paper than that on which it is now issued. We have had such ample proofs of good feeling on the part of those with whom we are associated in the great cause of mental emancipation, that we cannot allow ourselves to doubt of their determination to do every thing that is just and necessary to promote an object of such vital importance.

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